Aboriginal AWARENESS Workshop

Manitoba Region Module

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This document is not intended to be the definitive historical or cultural account of events, but rather to provide some background information. The research and writing were undertaken by an Aboriginal contractor on behalf of the Department of Indian Affairs and Northern Development, and the interpretation of events and views expressed herein should not be regarded as necessarily those of the department. Although every effort has been made to ensure accuracy, currency and reliability of the content, Indian and Northern Affairs Canada accepts no responsibility in that regard.

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List of acronyms

DOTC: Dakota Ojibway Tribal Council

FNC: First Nations Confederacy

ITC: Interlake Tribal Council

ILTC: Island Lake Tribal Council

KTC: Keewatin Tribal Council

MKO: Manitoba Keewatinowi Okimakanak

SEAFN: Southeast Assembly of First Nations

SERDC: South East Resources Development Council

SCTC: Swampy Cree Tribal Council

WRTC: West Region Tribal Council

Before YOU Start...

This regional module will provide participants and the facilitator with insight into the general issues facing Aboriginal peoples in Manitoba. It should be presented by speakers from the host community or region; however, this text can be used to present the unit if speakers are unavailable.

Some of the information highlighted in the Current Activity section was taken from materials available at the Department of Indian Affairs and Northern Development's (DIAND) Information Kiosk. Speakers may find it useful to address how some of the initiatives described in this section are developing in the host community.

This module is one of nine, each one corresponding to a different region: the Atlantic, British Columbia, Alberta, Manitoba, the Northwest Territories and Nunavut, Ontario, Quebec, Yukon and Saskatchewan.

First Nations believed the land, like the air they breathed, couldn't belong to an individual, nor could it be bought, sold, mortgaged or used for speculation.

Statistical Overview of Aboriginal Peoples in Manitoba

- 62 First Nations
- 100,527 Status Indians
- 45,975 Métis people
- 225,930 Non-Status Indians

General Overview

This module introduces participants to the Aboriginal peoples of Manitoba, and suggests topics and issues for discussion. Keep in mind, this is only a brief summary of key issues.

Historical Background

Aboriginal people have lived in the Prairie provinces for a long time—perhaps from as early as 6000 BC. In the Old Crow area of the northern Yukon Territory, the remnants of a human encampment, which could be up to 150,000 years old, have been discovered.

The British called the Prairie region "the Northwest." Here, different Aboriginal cultures evolved, based on the natural resources at hand. In the south, the buffalo hunt was the centre of Aboriginal culture (although they were also farmers); in the north, a way of life shaped itself around the hunt for the caribou.

Aboriginal cultures differed in many ways. The Cree, for example, were great travellers, using the birchbark canoe to expand their physical horizons. The Blackfoot were Plains warriors who followed the buffalo. That said, there were also similarities. Before the Europeans came, all Northwest people were nomadic hunters-gatherers, believed that men must test their courage in battle, and thought of the earth as their mother and the animals as their kin. Their history was based on oral tradition; there were no written languages.

At the time of the first European contact in the 17th century, five prominent cultural groups existed in the Northwest: (roughly from east to west) the Saulteaux (or Ojibway), the Cree, the Assiniboine, the Blackfoot and, to the north, the Chipewyan (often called the Dene).

In 1670, Charles II of England granted to the Hudson's Bay Company "ownership of all lands whose waters drain into the Hudson Bay." This area was known as Rupert's Land, and included all of Manitoba, most of Saskatchewan and the northern half of Alberta, as well as much of northern Ontario and Quebec.

The First Nations living there made no objections to the charter—they didn't even know it existed. As long as the Europeans only attempted to establish

isolated fur trading posts, the First Nations could continue to use their traditional territory, and that was what they wanted. They began immediately to trade with the Hudson's Bay Company and the Northwest Company, but their culture stayed relatively intact until settlers arrived. Settlers began to farm along the Red River early in the 19th century.

The idea of permanently farming a piece of land was foreign to First Nations. Legal ownership was also alien to them. They believed the land, like the air they breathed, couldn't belong to an individual; nor could it be bought, sold, mortgaged or used for speculation. Land could be used by people, but it was the Creator's gift.

The First Nations of Manitoba and Euro-Canadian Settlement

The westward expansion of the Canadian agricultural frontier in the second half of the 19th century was disastrous for Manitoba First Nations. As a result of the fur trade, the Aboriginal peoples of the region had been drawn into the colonial economic system as willing and indispensable partners. But this era of economic and social partnership came to a swift end with the southern collapse of the fur trade, the disappearance of the great buffalo herds and the mass arrival of agricultural settlers from the east. Suddenly, First Nations were economically redundant; they were quickly reduced to a position of weakness and poverty.

The doctrine of "progress" made the settlement and agrarian transformation of the Prairies appear to Euro-Canadians as both inevitable and good. By the 1860s, the invention of the repeating rifle and the coming of the American transcontinental railways quickly led to the decimation of the great buffalo herds. The buffalo had been the economic basis of Plains Nations, and their disappearance destroyed the old Aboriginal economies.

The doctrine of "progress" made the settlement and agrarian transformation of the Prairies appear to Euro-Canadians as both inevitable and good.

For First Nations, the decade of 1865-1875 brought an end to their traditional way of life. Thousands died from smallpox. Whisky traders moved north, with devastating results. The buffalo were virtually wiped out. And settlers started streaming in.

By 1812 a "new nation," composed of the Métis children of Europeans and Aboriginal people, had sprung up and was a dominant force in the fur trade

community. Although Lord Selkirk had negotiated a treaty with some of the Ojibway in the area, his colonial administrators alienated the Métis people by legislating restrictions on their trade practices.

In 1816, a convoy of Métis people, transporting a shipment of pemmican, was confronted by the colony's governor and a group of settlers armed with rifles and a cannon. In what's now called the Battle of Seven Oaks, one Métis person and 21 settlers, including the governor, were killed. In a subsequent treaty, European settlers were forced to leave the region.

This turned out to be only a temporary slowdown to settlement in the West. In 1869, the British, the recently formed Canadian government and the Hudson's Bay Company talked about transferring the Northwest Company lands to the Canadian government. Government surveyors were sent to Red River. Métis people were not consulted, though they were the majority in the Red River settlement.

Under the leadership of Louis Riel, they took over Fort Garry and, from this position of strength, formed a provisional government to negotiate with Ottawa. Riel's government fought for linguistic, religious, educational and land rights, which were all included in the *Manitoba Act* of 1870. The Act created a small, self-governing province and a vast unit called the Northwest Territories, administered by Ottawa. Prime Minister John A. MacDonald granted Métis people security of tenure on occupied lands and reserved 566,580 hectares for their unmarried children. The Canadian government then sent in troops, and Riel fled into exile.

Métis people soon lost most of their land grant to speculators. Others, who held river lots, found it impossible to get clear title because of their semi-nomadic way of life. They followed the buffalo west and established camps in what became Saskatchewan and Alberta. Their claims for land rights along the South Saskatchewan River were rejected by the government.

Frustrated, Métis people turned again to Louis Riel, who was by now teaching school in Montana. In 1885, Riel led the last armed resistance against the Canadian government. They were defeated at Batoche, Saskatchewan. Riel and 10 Aboriginal leaders were hanged, and many Métis people went north and west to gather in villages in what is now northern Alberta.

The Treaty Process in Manitoba

Ottawa was not alone in fearing invasion and annexation from the south. Given the hard choice between domination by the American Republic or by British North America (in the form of the new Canadian state), Manitoba First Nations picked Canada. Ottawa was the lesser of two evils.

The new Canadian government opted to negotiate treaties extinguishing Aboriginal title to land before mass immigration and settlement in the West. Ottawa recognized the need for treaty negotiation and peaceful settlement. First, it complied with British policy initiated with the Royal Proclamation of 1763; second, as the Riel Rebellions had shown, negotiation and legal settlement were cheap compared to military action in a distant and still relatively inaccessible portion of the country. The American government could afford to regularly send in the troops to solve the "Indian problem;" Ottawa couldn't.

The Canadian desire for treaties and a peaceful and orderly settlement of the West seemed preferable to the lawless chaos of the American frontier. And by the 1870s, most First Nations were suffering great economic hardship and increasing social disruption. Their traditions had been undermined economically; they wanted, and desperately needed, positive and constructive change.

Aboriginal Peoples in Modern Manitoba

Today, the Saulteaux live in central and southern Manitoba and Saskatchewan, as well as western Ontario; the Assiniboine in Saskatchewan and Alberta; the Blackfoot (and their confederacy of Piegan and Blood tribes) only in Alberta; the Cree and Chipewayan in all three provinces, with the Chipewyan in the northern parts.

Many Dakota-Sioux came to Canada in 1876 as refugees after their wars with the American cavalry. Reserve lands were set aside for them in the southern Prairies, but they didn't sign treaties.

Although they have traditionally lived in rural and remote areas, the Aboriginal people in the Prairies show a strong trend of migrating to cities—DIAND estimates that about one third of Status Indians now live off reserves, mostly in urban areas.

Both the growth in the Aboriginal population and the migration to urban centres are matters of concern to social analysts, mainly because Aboriginal people experience severe social problems which lead to them making this move. But the statistics of life in First Nation communities paint a horrific picture:

- more than 60 percent of homes on reserves lack indoor plumbing;
- the fire death rate is six times the national average;
- the number of Aboriginal suicides is three times the national average;

- unemployment ranges from 35 to 75 percent, and, on some reserves, is a fact of life for almost everyone;
- only 20 percent of Status Indians complete grade 12; and
- 60 percent of Aboriginal children in the province are in the care of child welfare agencies.

Discouraging as such statistics are, Aboriginal people want to maintain a proud heritage and a separate identity. They don't—and won't—forget that they are the original inhabitants of Canada; nor will they let others forget.

Chiefs and First Nation Councils

For Status Indians, the smallest political unit is the band, or First Nation. Each band elects councillors and a Chief. Band councils were introduced by the *Indian Act*. The council's powers are limited and can't be exercised without majority agreement.

The usual term of a Chief and council is two years. This changes only if a Chief or councillor is convicted of an offence, dies, resigns or becomes, in some way, ineligible to hold office. If this vacancy occurs more than three months before an election date, a special election is called.

Traditional Chiefs and Band Councils

With a traditional band council, elections are called when a specified majority decides it's time. Terms are determined by custom. Elders play an important role in the community. Chosen because of their age, family or knowledge, their teachings of life are valued. Elders are, usually, called upon when decision makers need guidance and wise counsel; sometimes they mediate conflicts.

Tribal Councils

Although some bands remain independent, others opt to join a tribal council, selecting the one which is most closely aligned with their traditional interests. There are seven tribal councils in the province of Manitoba:

- Interlake Tribal Council (ITC)
- West Region Tribal Council (WRTC)
- Island Lake Tribal Council (ILTC)
- Keewatin Tribal Council (KTC)
- Swampy Cree Tribal Council (SCTC)
- South East Resources Development Council (SERDC)
- Dakota Ojibway Tribal Council (DOTC).

Tribal councils in Manitoba are represented by three political groups: the First Nations Confederacy (FNC), the Manitoba Keewatinowi Okimakanak (MKO) and the Southeast Assembly of First Nations (SEAFN). They represent tribal councils for treaty and land claim negotiations; *Indian Act* administration in areas such as education, health care and tax exemptions; self government; resource management; and political unity.

Finally, the Assembly of Manitoba Chiefs represents all bands, tribal councils and political associations in Manitoba.

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a separate identity. They don't—and
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the original inhabitants
of Canada.

Regional Concerns

Land Claims: Background

Aboriginal organizations in the West are seeking compensation for the land they lost when the Northwest Company came under Canadian government jurisdiction. The government of that time, having signed treaties with Aboriginal people, considered all Aboriginal rights extinguished and the matter closed. This hasn't been the case; land claims are still a lively issue and will likely remain so in the years to come.

In 1871, the first treaty signed in the Northwest was with First Nations in southern Manitoba. The government insisted that the size of the reserves be set at 12.95 hectares per person; earlier treaties had offered four times as much. Later, a few First Nations did sign treaties giving them 51.80 hectares per person. This was the standard used for subsequent treaties, except for Treaty No. 5, which reverted to the smaller number.

Claims Related to Treaty

As it happened, First Nations often didn't get as much land as they were entitled to, and what they did get was of poor quality.

In calculating the formula, the government based its population figures on the number of Aboriginal people who had received the previous annual treaty payment (lands were not reserved immediately after treaties were signed). Those who were sick, hunting or working for the Hudson's Bay Company and couldn't be there at the time of the treaty payment, weren't counted.

In other cases, Aboriginal people who signed treaties in later years were added to the membership of existing bands; but no land was added. Sometimes, land was promised but never delivered, as with the Fort Chipewyan Nation in northern Alberta, which recently reached a settlement with the provincial and federal governments giving them $26 million and 5,000 hectares of land.

Aboriginal organizations today argue that First Nations and the government each had a different understanding of the kind of transaction taking place when the treaties were signed. Aboriginal people had never measured land in hectares or acres and weren't clear on the size of the area being reserved for them. They also couldn't foresee the massive migration of settlers that was to come; they didn't think they were completely and absolutely giving up their traditional lands. Their intent was to give white people permission to use it.

Treaties in the Prairie Region

Between 1871 and 1921, the Government of Canada negotiated 11 treaties with First Nations in the northern and western parts of the country. These are the numbered treaties, and apply to most Status Indians in the Prairie provinces and some in Ontario and the Northwest Territories.

These treaties guaranteed First Nations certain rights in perpetuity in exchange for their land. But they turned out to be more open to interpretation than the government had anticipated. Their meaning is being hotly debated today, particularly in the area of land rights and Aboriginal self-government.

The numbered treaties contain the same basic provisions: in exchange for surrendering their right and title to their lands, Aboriginal people are to receive money in perpetuity and reserves of land for their own use. Treaties Nos. 1-7, which were contracted to open up the West for settlement, gave First Nations tools, livestock and seed grain. Treaties Nos. 3-11 included a guarantee of hunting and fishing rights. Treaty No. 6 included a "medicine chest" clause.

They had little choice but to agree to the treaties, and not much to bargain with except for an appeal for justice.

First Nations entered into these treaties at a difficult time. The source of their culture, the buffalo, was disappearing from the Plains; the fur trade was in decline; epidemics of diseases introduced by Europeans had killed and weakened many. The Canadian government had demonstrated its military power by sending troops to Fort Garry in 1870, and a large influx of settlers seemed imminent.

They had little choice but to agree to the treaties, and not much to bargain with except for an appeal for justice. The government declared its intention to deal with them justly but was anxious to make a formal arrangement before widespread surveys or settlement took place. Agents had reported that a failure to do so might well result in isolated, perhaps organized, attacks on settlers by First Nations.

Treaty signing was a public event, with attendant pomp and ceremony. The government treaty commissioners were, in general, inflexible, trying to make as few concessions as possible and keep terms uniform.

The government had to concede more than it would have liked at times but, ultimately, held the upper hand. Often, verbal promises were made at a treaty signing. Some were eventually incorporated into the written terms; others haven't been fulfilled to this day. Remember that to First Nations, a verbal promise had just as much force as a written one.

The treaties affecting Manitoba are:

Treaty No. 1	(1871)—Southern Manitoba
Treaty No. 2	(1871)—west of Lake Winnipeg, southeast Saskatchewan
Treaty No. 3	(1873)—Northwest Angle
	(1875)—Métis Adhesion
Treaty No. 5	(1875)—Northern Manitoba

(Adhesions to Treaty No. 5 by First Nations from 1875 to 1910).

These treaties were signed to open up the West to development and settlement. Some were written, some verbal; all were based on the surrender of Aboriginal land rights. The federal government wanted to develop railroads across Aboriginal land. In return, it gave First Nations reserve lands, money and an allowance for schooling and medicine.

The Métis Claim

In the *Manitoba Act* of 1870, the federal government recognized the Métis land title claim by setting aside 566,580 hectares as a land bank for present and future needs. After the Riel Rebellion of 1885, additional land grants and sometimes scrip (which gave the right to lay claim on certain areas of unoccupied Crown land) were given to Métis people of the Northwest. The government thought this extinguished Métis rights to land.

The *Constitution Act*, 1982, recognizes and confirms Aboriginal rights and goes on to specify that Aboriginal peoples include Indian, Inuit and Métis people. Métis people take this to mean that they have legitimate comprehensive land claims. In Manitoba, they want to regain the land granted them by the *Manitoba Act* of 1870 (they lost most of it to speculators). But they concede that since this land is now owned by others, they can't get it back. Instead, they want compensation based on the needs of individual Métis communities.

Federal Claims Policy

In 1973, the federal government announced a policy that recognized the Aboriginal right to file land claims. This included specific claims resulting from unfulfilled treaty obligations, and comprehensive claims made by groups not under treaty. Unfortunately, the specific claims policy applied only to Status Indians belonging to a First Nation (band), and the comprehensive claims policy applied only to territory north of the 60th parallel and part of British Columbia. What this did was exclude Métis people and Non-Status Indians.

An Office of Native Claims was established within DIAND in 1974. It was to conduct research, represent the government in claims negotiations with Aboriginal groups and formulate related policies. Aboriginal organizations were funded to conduct their own land claims research.

Specific claims for unfulfilled treaty land entitlements were soon filed. The main point of contention was whether to use population figures at the time of the original surveys, or those of the present day, to determine the amount of land Aboriginal groups were entitled to.

First Nations argued that acreage must be calculated based on current populations in order to compensate for losses suffered because they hadn't been able to use it for many years. Provincial governments have disagreed—except for Saskatchewan which, in 1976, agreed to use current figures.

The amount of land at stake is substantial—about 877,000 hectares in Manitoba, if you use today's population figures in the formula. First Nations, hoping to alleviate the depressing social conditions that exist in many First Nation communities, want valuable land. But, right now, the kind of land they want is used for mining, forestry, generating hydro-electric power and farming. Aboriginal organizations have agreed that if sufficient unoccupied Crown land of good value is unavailable near existing First Nation communities, they'll take land elsewhere, or money.

DIAND has taken measures internally to increase the number of Aboriginal firms being considered for and winning federal contracts.

Treaty Issues and Benefits

Status Indians, whether under treaty or not, are accorded benefits under the *Indian Act*. Some, such as tax exemption, don't apply to those who live outside First Nation communities. Others, such as free education and medical care, have since been extended to all Canadians, and so have lost their original significance.

Apart from land claims, there are three main treaty issues that Aboriginal organizations and government are trying to resolve:

- hunting, trapping and fishing rights;
- levels of funding for Indian programs; and
- Aboriginal self-government.

Hunting, Trapping and Fishing Rights

Treaties stipulate that First Nations can hunt, trap and fish on unoccupied Crown lands. But federal laws that regulate fish and wildlife also apply to Aboriginal people. First Nations claim these laws violate treaty promises because they restrict Aboriginal access to hunting and fishing. An example is the *Migratory Birds Convention Act*. First Nations have applied to the courts for an exemption several times, without success.

Funding Levels

Treaties don't specify the level of funding the government owes First Nations. In many First Nation communities, housing is scarce and far below the Canadian standard, and funding for schools and economic development is low. First Nations argue that funding levels should be raised to comply with the spirit of the treaties.

This issue exploded in Manitoba in 1986. An independent auditor's report found that the regional DIAND office hadn't provided Manitoba First Nations with the amount of money designated in the department's budget. First Nations took to the streets of Winnipeg in protest; they occupied DIAND's offices. But their protest didn't succeed in getting them more money.

Self-Government

First Nations believe a treaty is binding under international law. As such, it can only be made by an entity with an international legal personality. Because First Nations have signed treaties, they were recognized—and should be recognized today—as sovereign nations.

The self-government issue was brought sharply into focus in 1969 when the government issued its controversial White Paper. It proposed that First Nations receive the same government services, property rights and legal status as other Canadians. The paper proposed that all treaty claims be settled and that First Nation lands be placed under First Nation control. This would lead to the end of treaties.

Aboriginal leaders reacted quickly and angrily. They believed that in addition to the normal rights and duties of citizenship, they were entitled to certain additional rights as charter members of the Canadian community.

Treaties, they argued, go on forever because Aboriginal right to land and their sovereignty as a nation are unchanging facts. There is still debate over what that sovereignty means today.

Current Activity

Procurement Strategy for Aboriginal Business Initiative

Since March 1996, DIAND has been working with other federal departments to increase the participation of Aboriginal businesses in the competitive process for federal contracts and purchases. DIAND has taken measures internally to increase the number of Aboriginal firms being considered for and winning federal contracts. The intent is to stimulate job creation and economic growth.

Treaty Land Entitlement in Manitoba

Beginning about 120 years ago, the Canadian government entered into treaties with Manitoba First Nations so that land could be occupied peacefully by incoming settlers. Under these treaties, the government had to set aside reserve lands for First Nations. But a number of First Nations didn't receive sufficient land, because of problems in getting an accurate count of First Nation members and because of the remote location of the communities. Today, First Nations are settling their grievances with the federal and provincial governments through the treaty land entitlement (TLE) process.

Canada and the Province of Manitoba have signed several TLE settlements with Manitoba First Nations. Settlements with the First Nations of Garden Hill, Wasagamack, Red Sucker Lake and St. Theresa Point were completed by 1994. They involve 40,470 hectares of provincial Crown land and $9 million.

In 1994, a similar TLE agreement compensated the Long Plain First Nation for land it should have received in 1871. They got $16.5 million in cash because of a lack of provincial Crown land in southern Manitoba.

In March 1995, the Swan Lake First Nation settled its TLE claim for $10.5 million and Roseau River First Nation settled the following November. Furthermore, a TLE framework agreement was signed in May 1997, providing for more than half a million hectares (1.1 million acres) of land to 19 First Nations.

Devolution of Self-Government in Manitoba

A framework agreement to begin dismantling DIAND's operation as it affects First Nations in Manitoba was signed in 1994. It describes the process of dismantling. Dismantling is consistent with the inherent right of First Nations to self-government.

Agreement Objectives

The agreement has three objectives:

- to dismantle DIAND as it affects First Nations in Manitoba;
- to develop and recognize Manitoba First Nations' governments, their authorities and their institutions; and
- to transfer the jurisdictions currently held by DIAND and other federal departments to Manitoba First Nation governments.

Other federal departments with programs that affect Manitoba First Nations can also negotiate to dismantle their programs.

Principles and Mutual Commitments

First Nation rights are the foundation for the initiative. Treaty and Aboriginal rights will be adhered to, and the federal government will continue to finance programs based on needs and budgetary requirements. The *Indian Act* will be amended or repealed to give effect to the new relationships in Manitoba, as they are negotiated.

Any First Nation in Manitoba can opt out of the dismantling program and remain under the current system.

Pre-contact North America
was, by its socio-geographic nature, a multicultural
mosaic; more than 50 languages were spoken in
what is now
Canada.

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List Of Manitoba First Nations

First Nations	Linguistic Group	Language
308 Barren Lands	Athapaskan	Cree/Chipewyan
266 Berens River	Algonkian *	Ojibway
284 Birdtail Sioux	Dakota	Dakota
267 Bloodvein	Algonkian	Ojibway
261 Brokenhead Ojibway Nation	Algonkian	Ojibway
265 Buffalo Point First Nation	Algonkian	Ojibway/Chipewyan **
289 Canupawakpa Dakota First Nation	Dakota	Sioux
309 Chemawawin First Nation	Algonkian	Cree
276 Cross Lake First Nation	Algonkian	Cree
288 Dakota Plains	Dakota	Sioux
295 Dakota Tipi	Dakota	Sioux/Ojibway

other spelling forms: * Algonkin, Algonquian
** Chippewan, Chippewyan

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316 Dauphin River	Algonkian	Ojibway
280 Ebb and Flow	Algonkian	Ojibway
272 Fairford	Algonkian	Ojibway
264 Fisher River	Algonkian	Cree
305 Fox Lake	Algonkian	Cree
262 Fort Alexander	Algonkian	Ojibway
294 Gamblers	Algonkian	Cree
297 Garden Hill First Nations	Algonkian	Cree/Ojibway
296 God's Lake First Nation	Algonkian	Cree
310 Grand Rapids First Nation	Algonkian	Cree
263 Hollow Water	Algonkian	Ojibway
268 Kinonjeoshtegon First Nation	Algonkian	Ojibway
286 Keeseekoowenin	Algonkian	Ojibway
271 Lake Manitoba	Algonkian	Ojibway

First Nations	Linguistic Group	Language
275 Lake St. Martin	Algonkian	Ojibway
260 Little Black River	Algonkian	Ojibway
270 Little Grand Rapids	Algonkian	Ojibway
274 Little Saskatchewan	Algonkian	Ojibway
287 Long Plain	Algonkian	Ojibway
302 Manto Sipi Cree Nation	Algonkian	Cree
328 Marcel Colomb First Nation	Algonkian	Cree
311 Mathias Colomb	Algonkian	Cree
312 Mosakahiken Cree Nation	Algonkian	Cree
313 Nisichawayasihk Cree Nation	Algonkian	Cree
317 Northlands	Algonkian	Cree
278 Norway House Cree Nation	Algonkian	Cree
279 O'-Chi-Chak-Ko-Sipi First Nation	Algonkian	Ojibway
315 Opaskwayak Cree Nation	Algonkian	Cree

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317 Northlands	Algonkian	Cree
278 Norway House Cree Nation	Algonkian	Cree
279 O'-Chi-Chak-Ko-Sipi First Nation	Algonkian	Ojibway
315 Opaskwayak Cree Nation	Algonkian	Cree

First Nations	Linguistic Group	Language
301 Oxford House	Algonkian	Cree
327 Pauingassi First Nation	Algonkian	Ojibway
269 Pequis	Algonkian	Ojibway/Cree
282 Pine Creek	Algonkian	Ojibway
277 Poplar River First Nation	Algonkian	Ojibway
300 Red Sucker Lake	Algonkian	Ojibway/Cree
291 Rolling River	Algonkian	Ojibway
273 Roseau River	Algonkian	Ojibway
283 Sandy Bay	Algonkian	Ojibway
314 Sapotaweyak Cree Nation	Algonkian	Cree
303 Sayisi Dene First Nation	Athapaskan	Chipewyan
307 Shamattawa First Nation	Algonkian	Cree
290 Sioux Valley Dakota Nation	Dakota	Dakota/Sioux
306 Split Lake Cree First Nation	Algonkian	Cree

First Nations	Linguistic Group	Language
298 St. Theresa Point	Algonkian	Ojibway/Cree
293 Swan Lake	Algonkian	Cree
292 Tootinaowaziibeeng Treaty Reserve	Algonkian	Ojibway
323 War Lake First Nation	Algonkian	Cree
299 Wasagamack First Nation	Algonkian	Cree
281 Waterhen	Algonkian	Ojibway
285 Waywayseecappo First Nation Treaty 4-1874	Algonkian	Ojibway
324 Wuskwi Sipihk First Nation	Algonkian	Cree
304 York Factory First Nation	Algonkian	Cree

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